

Monthly Observations
For the preserving of
HEALTH,
WITH
A Long and Comfortable
LIFE,
In this our Pilgrimage on
EARTH;
But more particularly for the
Spring and Summer
Seasons.

By Phyloteus Physiognos.
With Allowance.

London, Printed, and sold, by Andrew
Sovile, at the Three Keys in N^o. 93
Coyt in Grace-Church Street, over-
against the Conduit, 1688.



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Monthly Observations,

For the preserving of

HEALTH.

&c.

Oberving the multitudes of *Dishempes* and Torturing *Diseases* People bring upon themselves for want of a due regard to proper *Foods* and *Drinks*, hastning Death by the Errors of their Lives; and digging their Graves with their own *Teeth*; I thought it might be no *worthless Service* to present the Publick with a few homely Notes and Directions.

2. Not that I would invade the Learned *Physicians* Province, to

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whom it appertains to prescribe Diet for particular Persons according to each ones Constitution, Exercise and Disease, that he may happen to labour under, or be inclinable unto; but that which I aim at is, only to lay down some *General* Rules and Animadversions, which well practised would render most Persons Lives abundantly more *Comfortable* then now they are, and conduce not a little to the prolonging of their Days.

3. 'Tis strange that any that boast themselves Rational Creatures, and pretend to wear *Brains* in their Skulls, should be so inquisitive after, and affected with remote matters, that nothing concerns them, spending precious time in *Tales* and *Stories*, Smoaking *Tobacco*, Drinking and finding their Neighbours *Faults* out, and a Thousand other Impertinencies; whilst at the same time they neglect matters that highly imports their

their own Lives and Healths; the nearest Concern (next that of their Soul) which all wise People will, and those that are otherwise ought to regard.

4. It is evident that as States subsist by Importation and Exportation, so our Bodies by Aliment or Food received, and gross Evacuations, or insensible Transpirations, which carry off those Drugs and Fumes that remain after Nature (the best Chymist) has separated the pure nourishing Particles of what was Eat or Drunk, from what therein is Impure, Useless, and consequently Prejudicial.

5. Hence it follows, that as the only end of Eating and Drinking is but to furnish or Replenish Nature, under her continual Expences, with apt Materials to support our Bodies, in a due healthful Posture, such as may render them fit Instruments for our Souls to exert their noble

Functions by ; so if we ingurge too much Food or Liquor in quantity, more then can be regularly digested, or such as is Inimical to our Natures or particular Constitutions in quality, either of these must needs disturb the Harmony and mutual Traffick which ought to be in the *Microcosm* (or Little World, the Humane Body) whence will follow *Crudities, Obstructions, dark venomous Vapours,* and a whole Troop of cruel Diseases, brought up in the Rear by that Meager, but resistless King of Terrors, *Death.*

6. This being obvious to every Bodies Reason and Sences, one would think there should need no great pains be taken to perswade People to be kind to themselves, and not violate their Healths, and accelerate their Deaths by immoderate feeding, especially on Meats *Improper or Pernicious;* but such is the Tyrany of Custom; such the Contagi-

on

on of ill Examples ; so powerful the Thorns of a debauched Pallet ; and so gross the Ignorance, or obstinate Folly of the greater part of Mankind , that no Remonstrances of Reason , no Tortures of Diseases , neither the Fear of God, who enjoyns us Temperance, and to subdue or keep under (not pamper) our Bodies ; nor respect to our own well-being , nor the Terrors of Death it self , can restrain them from their dear Excess ; so that if things were rigorously Examined , unless the plea of *non compas memori* shall satisfy the Inquest, most of our Graves might have Stakes drove into them.

7. And tho' the Beastly (and yet why Beastly, some Beasts are not naturally inclinable to it, but by Accident, rather therefore the Odious) Sin Drunkenness be deplorable, rife & frequent amongst us, yet I dare lay her demurer Sister Gluttony destroys an Hundred Persons to her One, and

therefore ought the more strictly to be watch against. But my Busi-
ness is not *Satyre*, yet I thought ne-
cessary to premise thus much to
Rouz People, if possible, out of their
Stupidity, that they may hearken
to the Voice of *Wisdom*, and not de-
vinate from the paths of *Sobriety* and
Moderation, which is the first Pre-
cept towards the attaining Health
both of Body and Mind.

8. Such therefore as would be
Wise, ought to beware of all those
things which their irregular Appre-
tites too earnestly desire and pursue,
and upon which they cannot Feed
without being afterwards convinced
that they were grateful to them only
for their *Hart*, of this sort are all
Costly, Compounded, Luscious,
Meats and Strong Drinks; therefore
frequent use of *Fleſh*, and such *Liq-
uers*, must be Hurtful rather then
Beneficial to Health; of which this
may be a very good Argument, viz.

Since

Since Health is undoubtedly best preserved by those means which must naturally restore it when lost; therefore since Abstinence from Flesh and strong Liquors, is generally prescribed by the Learned in most Diseases, the Consequence then to conserve Health must be a *pure, thin, clean Diet*, and no *Flesh*, for Temperance and Cleanness in quantity and quality of Meats and Drinks not only make People Healthy, but Ready, Vivacious and Quick in the discharge of all the Actions necessary to Life, and conserves the Mind in Serenity, Accuteness and Vigour, and all the Offices of the Body in a due Tone, Strength and Agility. But on the contrary, *Intemperance* and *Superfluity* beclouds the Mind, dulls the edge of the Apprehension, and brings upon it an *unmanly Languor*, bearing down all the noble Faculties of the Soul into Ignorance and Stupidity, and the Body.

Body it renders Diseased, Feeble, Unactive and Burdensome, and what great matters can be expected from the Intemperate; whose Members are Oppressed, Joynts Infibbled, Sinews Relaxed, and Brains Beclouded with Fumes and Vapors, and all by reason of their Eating and Drinking strong Drinks and rich compounded Foods to Excess.

9. But to approach somewhat nearer our present Subject--In those Months of *March, April and May*, all People, both Young and Old, ought in a especial manner to consider the Crudities, Obstructions, Coughs and Stopages the Winter, and the disorders in Foods and Drinks then used, may have caused by the Humidity of the Air, Closeness of the Season, want of the warming and sweet Influences of the Sun; and especially the free and frequent feeding on Fat Gross Succulent Foods and Strong Drinks, that have Wounded so deep, that

that the best of Medicines prove ineffectual, and the rather, because the same course of Life & Intemperance is continued, as was the Original of the Disease; therefore these following Rules will be of great use, not only to prevent Diseases, but also to make those Distempers more tollerable and easier to be cured than have invaded Nature already.

I. Of the Operation of strong Drink, Wine and Spirits on such People as are Naturally apt to be Fat, and subject to Stoppages and Coughs, and how pernicious such Drinks will prove to most People.

All that find themselves naturally subject to Diseases of the Breast, proceeding from Farnels or Phlegmatick Grets Humors, as Coughs, Stoppages and Narrowness of the Passages, whose Bodies are apt to be Swell'd, and puffed up with Phlegm and evil Fumes; all such People, I say, ought to be very moderate in the quantity they

they take of strong spirituous Drinks; for the frequent use thereof does mightily increase the fore-mention Diseases, and indeed that Constitution is rare, that it does not hurt, for these Liquors so highly prepared by Art, not by Nature, and by the several Artificial Operations, the spirituous parts are made *Volatile*, by which means the Stomach and natural Heat or separative Quality hath nothing to do when such Drinks are poured into the Vessels, the Work being done to their Hand, so that the spirituous parts do with a quick & powerful motion penetrate, and force their way through all parts of the Body, and dry up that fine, sweetning, cooling, moist Liquor, or Radical Humidity; by which means the pure Spirits become thick, and as it were suffocated, and hindered in their free Egress and Regress, as is also the Circulation of the Blood, that Chariot wherein

the Life of Nature Rides, and if once stopt, the whole must needs fall into great Disorders ; and on the other side, the Gross, Sharp, Keen, Astringent Juces and Particles of such strong Drinks do by their weight force their way downwards into the Passages, as into Uiriters and Bowels ; but before they pass away they do for the most part occasion some signal Evil in the Body, if they find any matter or quality there capable to be wrought on, whence many times proceed *Fluxes, Griping Pains, Gravel, Stone,* and many other Inconveniences, according to each Mans Constitution ; so that it does not only weaken all the Faculties of the Stomach ; but (which is worst of all) the common drinking thereof does powerfully contract the Breast and Vessels thereof, because they separate so soon, and pass away, whereby it makes Nature Idle, which is an Infirmitie not to be removed by Medicines ;

Medicines, but only by regular Order, and proper Meats, Drinks and Exercise, which are great supports to the Health and good Condition of Nature.

2. All gross *subtile* Foods do deprave Nature, and increase Crudities and Obstructions. For *Flesh* and *Fish* are Foods not only Gross, and liable to Corruption, but in their own Natures are Moist, Cold and Phlegmatick, and therefore they generate in the Body, not only the Diseases, and promote the Passions the Creature was subject unto in its Life; but fill the Body with Venemous Juices, to the great prejudice of Nature; and they do require a stronger, sharper and brisker natural Heat, to separate and digest them; then is necessary for *Vestigations*; for all fat Foods that proceed from *Flesh*, are not only harder of Concoction, but they Fur and Obstruct the Passages; for Oyl Bodies are not fo

To easily dissolvable as the Bodies of Vegetations, neither do they afford such a brisk Cordial Spirit, as all Skill'd in Chymistry, can tell you ; do not all the Noble Liquors and Exalting Cordial Juices proceed from Vegetations, or from Fruits, Corn and Seeds ? not from the *Fat of Flesh* or *Fish*, for their juices presently corrupt, Putrifie and Stink, nor can any long preserve them ; therefore such food does by degrees generate Obstructions, dull the edge of the Appetite, and help to contract the Vessels : For this cause those that make *Flesh* and *Fish* their common Food, are for the most part dull, and of heavy lumpish Dispositions, Especially when they grow in Years ; and are apt to be short Winded, or on any little occasion or exercise, to fetch their Breath with difficulty.

Now this Fouling and Contracting the Passages of the Stomach, which

which too high & Unnatural Foods
and Drinks are the occasion of, are
far greater Evils then most imagine,
being the true original of most Gri-
pping Windy Distempers, both in the
Bowels and *Stomach*: for all sorts of
Natures and Constitutions do conti-
nually generate *Airy Windy matter*,
without which Nature cannot sub-
sist nor continue in Health, being
as necessary as Food, and these Win-
dy Dispositions of Nature do never
injure or distemper any, except the
Passages are obstructed and contrac-
ted which hinders their Circulating,
and free Egress and Regress, not only
downwards and upwards; but
through the whole Body, and all
parts thereof.

It is also to be noted that Rich
Compoinded Foods, and the com-
mon use of strong Drink do not only
Generate Compoinded Diseases,
but put nature as it were on a fir-
ment, as if it were in a Fever;
which

which does mightily Burn up and
Consume the sweet moistening
Dews, which are Natures *Balsamick
Oyle of Life*; and this does not only
thicken and stagnate the Humours,
but dull and render the Spirits Hea-
vy and Impure, which is the origi-
nal cause of the generation of Gross,
Fat, Flegmatick Juces and Matter;
for those Gross Fat Paunches are
seldom caused from the quantity of
Foods, but cheifly from the Quali-
ty, and the frequent use of Exhile-
rating Drinks, and want of proper
Exercise in agreeable Airs; for the
narrow Vessels and Passages in a
little time do weaken the natural
Heat, and then a great part of the
Food turns to Gross Juces, for want
of a quick Fire to separate them.
Hence it is that most Fat People are
subject to go to *Scol* often, which
is a sign of a weak Heat, and if such
happen to be bound in their Bodics,
then their Heads are frequently

B. troubled

troubled with Fumes and other Disorders, which do also shew that the Passages and Vessels of the Stomach, are not only narrow, but many Crudities and Obstructions, that the windy substance, that is continually generated, are occasioned; which does rarely happen to Persons that have strong natural Heats, in whom the Passages and Vessels of the Stomach are large enough for all sorts of Humours, both Good and Bad, to pass in and out, and circulate freely from one part to another, which renders all such Persons Healthful, Active and Lively.

Tis also to be known that the Radix, or true cause of the Diseases, called Vapours, and Fainting or Trembling Fts, is the forementioned Disorders in Meats, Drinks and Exercises, which will better appear if we consider what sort of People, viz: Women are most subject to such Diseases; for we generally find them

them to be not only naturally of tender weak Spirits, small Vessels, narrow Passages, and but weak Constitutions ; but such whose Education and bringing up has been *Foolishly Nice, and Irregular* ; such as Live Easily, Fare Deliciously, without Labour or proper Exercise ; such as scarce can get themselves Drest before Dinner, and snort out more than half their Life in soft and over-warm Beds, which course cannot but contract the Vessels, and mightily infecte all parts of the Body ; so that then the Blood (*Nature's Balsamick Fountain*) is thickened, their Spirits dull and impure, and each part sympathizing in the Mischief on every petty Accident, as *Love, Hate, Fear, Anger, Grief, &c.* the Spirits being so debilitated are presently Wounded, and all the Salipois of Nature Swells, or seems to be Closed, which hinders Transpiration and Breathing, and then

In a moments time they fall into wild agonous Fits, and all the parts tremble and are disordered ; which Diseases Country Women of Exercise, that live on mean simple Foods and small Drink, are very rarely afflicted with ; but when I consider how Impudently most People Live, what Disorders they commit, how Hetrogenious their Foods and Drinks are, together with the many other idle Habits and secret Wounds they give Innocent Nature, by visiting too frequently the *Shades of Venus*, which quickly makes the strongest Nerves to Bow, and is the chief Cause and Original of most *Consumptions*, especially in the *Males*. I say, when we consider all this we need not wonder at the multitude of Torturing Diseases abroad in the World ; but rather admire People are so Well and Healthful as they appear to be. What an *Hodge-podge* do most that have hou

have Abilities make in their Stomachs, which must wonderfully oppress and distract Nature; For if you should take Flesh of various sorts, Fish of as many, Cabbages, Parsnops, Turnops, Potatoes, Mustard, Butter, Cheese, a Pudding that contains more then ten several Ingredients, Tarts, Sweet-meats, Custards, and add to these Cherries, Plums, Currans, Apples, Capers, Olives, Anchovies, Mangoes, Careare, &c, and jumble them altogether into one Mass, what Eye would not loath, what Stomach not abhor, such a Gallemaufry? yet this is done every Day, and counted Gallant Entertainment. To teach this mischievous Art Books are Written, and to practise it French Cooks are Employed, as if we had not natural Folly, and Vanity enough at home, but we must learn it by Art, and from foreign Nations; in the mean time how is poor Nature Captivated?

how doth she Groan in a Language, severely to be felt, tho not heard? Therefore if you would avoid those Torturing Diseases and Inconveniences, observe the following *Rules*; always remember, that most Distempers are contracted through Excess and inordinate Living, nor does any thing preserve the Body in Health, or the Mind in perfect Freedom, so much as *Sobriety and Temperance*.

1. Let not a little Trouble, thwarting your unruly Appetites, or fond Humours, depraved with ill Customs and Wantonness, divert you from getting your selves possest of this Jewel *Temperance*, that true *Phylosophers-Stone*, which turns all into the *Golden Elixir of Health, Content and Serenity*; since we see none of the little perishing Goods of this World are to be had or obtained without Trouble and Difficulty.

2. Neither

2. Neither Meats nor Drinks are to be taken that are too strong for each Mans particular Nature or Constitution, which for the most part are such as are compounded of many Ingredients of contrary qualities ; but let Nature always be stronger then the Food, which will be sure to prevent *Surfeits*, and a Thousand other Inconveniences.

3. As you are not to accustom your selves to the frequent eating of Foods that are *over Fat*, for the Reasons aforesaid ; so neither ought you at any time to Eat or Drink of any thing whatsoever *to Dulness*, especially if compounded with rich Ingredients ; for the same will certainly sow the Seeds of Grievous Diseases : Therefore if any healthy Person feel himself oppressed after Meat, he ought to consider the reason thereof, and thenceforth make abatement in the quantity, or alter the quality ; do not most People

find themselves before Eating and Drinking Quick, Lightsome and full of Spirits, provided they have not fasted too long? but after their Meales (because they make them Immoderate) they are generally sensible of a clogging Heaviness and dull Indisposition, which is a certain *Index*, that the necessity and conveniency of Nature is exceeded either in quantity or quality, since the true intention of Food is to Refresh and Support Nature, and not to Oppress and Incommode her.

4. But the greatest Snare in Eating and Drinking (and therefore the *Psalmist* teaches us to pray, *That our Tables may not be our Snare*) is when Meats and Drinks are not Simple but Compounded, whereby the liquorish pleasures of the Palate is prolonged many degrees beyond the necessities of Nature, and indeed beyond the concoctive ability of the Stomach, whence many People

People over-charge *This*, whilst wantonly they gratifie *That*, and so heap up Crudities, Noxious Juices, Torturing Diseases, and in the end Death it self.

5. Moderate *Fasting* is an excellent means to preserve both the Body and Mind in Health and Serenity, for it cleanseth the Stomach by digesting and removing the Obstructions that lie in the Passages, and also purifie the Blood ; and then how sweet, how agreeable is every mean wholesome thing to the well prepared Stomach ? such sober Persons feel and taste the most pleasant operation of the divine hand in all things, their Bodies are delighted with that which is Natural, Clean and Innocent, their Minds satisfied, their Beds easie, their Sleep Sound ; they are not subject to dull Indispositions, nor molested with Feavours, nor are their Stomachs or Bowels oppressed with Fainting Fits

Fits, or Windy Griping Humours; they rise as Early, and no less Fresh, than the Morning Sun, Blyth and Merry as the *Lark*, and are fit for all Exercise, either of the Body or the Mind ; their radical moisture flowes freely through every part, like a pleasant gale of Wind over the Sun-parcht Mountains, which moderate the ceatral Fires, that they burn not violently : In a word, proper Fasting is the best *Physician*, & preserves Health far beyond their Evacuations, it has an accult quality, for the digestive faculty and natural heat is never Idle ; therefore when the Stomach and Vessels there-of are not filled with superfluity of Food, and often Eatings and Drinkings, it draws away all the superfluous matter that furs and stops the Passages, and which otherwise is apt to cause Coughs and shortness of Breathing , and sends troublesome Fumes and Vapours into the Crown.

6. Therefore

6. Therefore be careful that you do not Eat or Drink between Meals, or before the former Foods and Drinks be perfectly concocted; nothing more obstructs Nature and hurts the Blood, keeping the Body as it were in a continual Feavour, for the fresh Juces of those too frequent supplies of Foods and Drinck do obstruct the Passages and dulls the Spirits, that they cannot pass freely in their due order and circulation, whence Windness and Crudities are generated, which is the principal cause of the common ill dispositions many People are troubled with.

7. Foods ill dressed destroys Health, especially *Fleſh*, whilst some will wantonly eat it half Raw, and all Bloody, which looks Inhumane; and others will have it so over-prepared that no good Nourishment can be drawn from it, both which doth generate bad Blood, and cause

cause a lumpish heaviness to possess the whole Body, because the lively, brisk, airy, fine Spirit in such Foods is destroyed in the Preparation.

8. Meats and Drinks ought not to be taken together, that are of a *contrary Nature* in themselves, or disagreeable to any Mans particular Constitution, because such Foods do secretly, yet powerfully, wound simple Nature with many Diseases and Infirmities before she is aware, or can arm her self against their Assaults ; but let them be simple in their kind, agreeable to the Completion, and as near as may be equal in their parts, which will breed good Blood, and pure brisk Spirits, and they always make the Body Ligh-
some and Agile.

9. Forbear the frequent eating of *Flesh* and *Fish* without distinction, and regard had to the Season, and to their Cleanness or Unclanness at that time, and to the manner
of

of their being killed after they are taken, whether it be a Wound which may cause the free Evacuation of the original Properties of *Saturn* and *Mars*, which is seldom done, especially in *Fish* and *Fowles*, but the same are for the most part Suffocated or Strangled, or Die themselves, whereby the pure Spirits and sweet Vertues (by the Agony the poor Creatures are at the departure of their dear Lives) are fixt or overcome; for the orginal Venoms in which al Life consists, are then so terribly agitated that they immediately suffocate and swallow up the pure Spirits and sweet Oyle, if there be not a Wound made whereby those raging Poysons may freely passe away in the vehicle of the Blood; for this reason, experience shews that all Flesh, as of *Fowles* or *Fish*, or the like, that are Strangled will not eat so Sweet and Pleasant as others that have a Wound made
and

and Bleed plentifully, but will have som
e stronger and grosser Taste and Smell, nor will it breed so good Blood or Nourishment as the other, but the best of them is much inferior to that of Vegetations, which are more easily and more friendly obtained.

bno. Let your ordinary Drinks be mild and friendly to Nature, neither Strong, Stale, Hard, or Sour, nor yet too new, nor such as most of the small or nine Shilling Beer is, that is Brewed in London, viz. that runs off those Grains that the strong Ale and Beer has drawn forth all the sweet Qualities and good Vertues, and there remains only a Sharp, Sour, Astringent, Stinking Quality behind, which the hot Water or Liquour extracts; and then to give it a Taste, they Boyle it Lustily with the Hops that have been boyl-ed several hours in the strong Beer, which have drawn forth all wholesome

some

ive some qualities, and there are no
better Vertues Extracted from them
then the Water or Liquor did from
the Graines, and tho they do put
some Ale amongst this Small Beer,
to help it, or to hide the ill Taste or
Qualities ; but when such Drinks
come into the Stomach those Sharp
Sour, Stinking Properties cannot
be hid from Nature, nor their
pernicious opperations, the frequent
use of such Drinks do hurt the Blood,
and Generate the Scurvy, and many
other Diseases that are breed by im-
proper and unnatural Drinks, espe-
cially taken in too great quantities;
for it not only heats the Blood, when
strong; but it keeps it as it were in
a continual firment, precipitating
People into Feavers, Dropsies, Gri-
ping pangs of the Bowels; and it also
contracts the Vessels of the Stomach
and Passages, dulling the Appetite,
by weakening the Natural heat,
is woefull experience doth daily
testifie

testifie to the great ruin of the Body, Soul, Estate, and Reputation, and many times Starving a Wife and poor innocent Children.

Of all Drinaks, *Water* hath the first place, even as *Bread* of Foods, the Creator of all becomings having endued this Element with many secret and admirable Vertues, it being pure and clean in its own Nature, and the chiefe thing by which all External things are Purified, Purg'd and Cleaned; and tho *Weak as Water* be a vulgar Proverb, yet I must tell you, that Water is more strong & sublime then most imagin, for it contains a most Ravishing and Excellent Spirituous Balsamick Virtue, whence proceeds that pure, sweet refreshing quality, whereby it hath power by its innate Virtue to digest and purifie all sorts of Foods. Likewise in Preparations it is so innocent and friendly that it dissipates the gross flegmatick Bodies, and

and preserves and keeps living the more essential spiritous parts, it is not only the most plentiful and truly pleasant of all Drinks, but supplies with its friendly Moyiture, and relieves Thirst beyond all other Liquors or Juces; it is simple and endued with such equallity, that it insinuates its Virtues into all parts of the Body in an inseffible way, it makes no noise, nor causes any Tumults in the Brain, nor awakens any Inequality in the Body, but imparts its meek Life as it were in Silence, and may deserve the Name of Concord, a thing that God and his Hand-Maid Nature have befriended with all the united Vertues both in the Vegetable and Animal Kingdoms, it being the Radix of all moist Nourishment, which mixt or incorporated with any kind of Juces renders them fit and profitable for Mankind.

The best and most agreeable sorts
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of Water for common use and Drinking are Rain, River and Spring, but especially the two first, because they are not only impregnated with the sweet Influences of the Celestials and airy motions of the Elements; but their running through and upon the Surface of the Earth, does thereby draw forth a saline Virtue of a mild opening Quality, which renders it more Homogenial than Pump-Water, or such as stand without motion; and altho it be our custom to drink Beer, Ale, Wine, and other strong Liquors, yet it would be very beneficial and Profitable to most People to accustom themselves to the drinking of a Pint, or half a Pint at Night, a little before going to Bed, and likewise in the Morning; it is good to cool, wash and refresh Nature; it is also good for some Complexions to drink after Meals, especially for those that are subject to Fumes and Vapours,
if

if Bread be rosted hard and put into it, letting it stand a quarter of an hour, and then drunke off, there being no sorte of Drink made by Art so friendly and capable to digest and cleanse the Passages from Obstructions as Water, and I am confident, if People use themselves every Morning to drinck half a Pint, a Pint, or a Quart of good Water (such as each Person shall find most agreeable, because Waters have various operations on several Constitutions) they would find as much Benefit, if more, then by going to the various Wells so much cried up for their Vertues.

But Air does further and increase all Distempers, for that being an Element, which we continually Suck and Feed on, when it is corrupt conveys unto some fumes into the Body impairs the Lungs, those Bellows of Life; and infects the whole Mass of Blood;

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therefore proper and good Airs are of great benefit to Health; I say *Proper* as well as *Good*; for every sort of Air, tho in its self good, is not healthfull, for some People; because there is as great a variety Air, as there is in Complexions, and what is profitable for one, is not so for an other, and to find out this Secret, there is no better way then for such as want agreeable Air to Travel out of one place into an other, by which they may be capable to find out that which is most suitable for them, for as in the best Airs some People Languish under various Diseases, for want of a change, so in the worst of Airs many are very Healthful, and perhaps better then they would be in finer or thinner Airs, as many that Live in the thick Sulphurous steems of *London*, are very Healthy; and Live to great Ages: And as every bad Air is not prejudicial to all Persons, so on the other side

sive all good Airs are not profitable to some sorts of Constitutions; but change of Airs to most People proves beneficial. And therefore Travelling is very Healthful and good, especially for some People, whose qualifying Properties and Spirits of Nature are unequal; but this not being known, many remove out of one Air into another in vain, or to their Prejudice.

12. Forget not to use proper Exercises in open Airy places which will prevent many Diseases and Weaknesses, especially in Fat, Corpulent, Phlegmatick Persons, that are for the most part troubled with Congbs, and Stoppages of their Breasts and Lungs. Let such walk as much as they can by runnning Rivers two or three hours Morning and Night, for the Air by such running Water is more penetrating, dissipating and digesting all superfluities then elsewhere; nor are there

any Persons more Strong, Healthly or of better Stomachs then those whose Imployments are near Flowing Streams, especially if the Banks and Ground adjacent be dry and somewhat elevated, as in many places it is. Let the fattest Punchenelloes but use to exercise themselves as aforesaid, and eat clean Foods, with middle Ale or Bear, and once or twice a day drink a good draft of Water, especially Morning and Night, and it will in a little time level their Mountainous Paunches, and waste all superfluous offending matter, so great is the power of clean, simple, natural Meats, Drinks, Exercises and Airs.

13. When you eat any sorts of strong Fat Foods, as Bread and Cheeſe, Bread and Butter; Pudden, Pancake, or any solid Foods, especially *Fleſh*, remember that you eat *Herbs* with them, ſimply without either Salt, Vinegar or Oyl, only wash

wash them, viz. *Parsly, Sorrel, Spinage, Sage, Corn-Salat,* the Leaves of young *Colworts*, you may mix two or three sorts together, or any one of them, they mightily cleanse and help Concoction, warm the Stomach, and cheer the Spirits much better then if you put *Oyl, Salt and Vineger* to them, a little custom will render them pleasant and delightful.

Of which clean simple Foods we come now to Discourse of more particularly, and since those that are *Liquid*, commonly call'd *Spoon-meats*, are chiefly to be regarded, I shall here set down such of them as are most proper for the *Spring-Season*, viz. in the Months *March, April, and May*, of all Liquid Cleansing Foods or Spoon-meats *Water-Grael* deservedly claims the first place, and is without doubt the best of all others, either simple or compounded with any particular Herb or

Herbs ; at this time or season it hath the most powerful Opperation, because the Sun now increases in Strength and Power, and endues all things not only with a brisk lively Motion , but great Vertue and Life.

The *Winter* is the Rest or Sabbath of the Earth, in which time she recovers Strenght and Vertue, because she does then as it were cease from all her Labours, and the Vegetative Quality stands as it were still. This is manifested by the goodness and great increase of all *Herbs, Fruits and Grains*, being all filled with a brisk lively Spirit and Vertue ; therefore in the first Spring and Rising of the Sun every thing rejoyceth and becomes very Fragrant, by Vertue of the sweet Influences of this Celestial Body, and the Power of the Earth, so that at this time all things seems to strive with a most lively motion to manifest

fest its most inward Vertue; this is the time for most People to eat Herbs both Boyl'd and Raw, Salats and Pottages made thereof, such Food at the rising of the Sun are endued with a brisk lively Vertue and Strength, and of an opening and cleansing Nature, Purging the Blood, and are good against all the Obstructions which the Intemperances of the *Winter* have occasioned, Diseases being easier cured at this time then any other, especially if Temperance and Sobriety be observed.

Of plain Water-Gruel.

PLAIN Water-Gruel is in its own Nature of a sweet, mild and friendly Operation, and as Bread hath the first place of all dry Food, and may justly be called *Concord*, being befriended with all the good Vertues of the Vegetable Kingdom,

so

so this fine thin Gruel is the *King* of all Spoon-meats, and the *Queen* of Pottages, for it gratifies Nature beyond all others, being most equal in its parts, it stands nearest the Unity, for this cause the frequent, or daily Eating or Drinking of it will not weary nor tire Nature; 'tis both *Food* and *Pbyfick*, Nourishes, and withal opens and cleanseth, and serves both for *Victuals* and *Liquor*, for you may either Eat or Drink it, and at the same time that it satisfies your Hunger, it allays your Thirst; you may for need, with Bread make a good Meal of it, or you may Drink it before or after Meals without Bread, or with, after or before any sort of Foods whatsoever, it has a universal tendency; for let your Food be Sweet or Sour, or Salt or Bitter, *Plain Gruel* shall be agreeable to each of them, being of an allaying, softning, dissolving and digesting Quality; and that .
Complection

Complection is rare, either in Young or Old, that it does not agree with, and tho it be of a moist Nature, yet it is not at all Phlegmatick, but the contrary, it being easie of Digestion, opens Obstructions, expells and hinders Fumes from flying into the Head; it powerfully begets Appetite, makes the Blood thin, causing a free Circulation, and thereby Cheers and Comforts the Spirits.

'Tis the best *Spoon-Meat* Women can Drink when they *Ly-in*, for it breeds curious Milk, keeps the Body Cold, and free from Feavors and Vapours, which other compounded Hetrogeneous Spoon-meats do occasion; it is likewise admirable for Young Sucking Children, for it Washes and Cleanseth the Passages, which many sorts of Milk and sweet Spoon-meats do Fur and Obstruct, and prevents Windiness (the great Torture of the tender Age) by opening the all Salliports of Nature, that
the

the airy matter may pass away freely in their right Channels: In a Word nothing can be more friendly, if it be made as followeth.

Take Water, as you please for quantity, make it boiling hot, then have ready some ground Oatmeal, which first temper with a little cold Water, and then put it into your Vessel, stir it about, and let it stand on the Fire till it rises up, or begins to boyl, then keep stirring or lading it on the Fire half a quarter of an hour, and so it is done, only season it with Salt, and let it stand till it be cool, and by that time the Oatmeal, *viz.* the bigger parts thereof will be settled to the bottom, then drink a pint or a quart, as you think convenient, either before or after your Food, or in a Morning, and in such case *Fast till Dinner*. It is also very good to be Drank after Labour, Travel, Sweating, or the like, to prevent Surfeits, no sort

sort of strong Drink being comparable to it in that respect, for whilst People do endeavour by drinking Wine and strong Drink to allay Heat and Drought, or Extinguish it, frequently encrease it, but this *Gruel* by its friendly Nature, qualifies all such disorders, and presently brings Nature into a state of Harmony; and as it is commendable and beneficial at all seasons of the Year, so more especially in Spring and Summer, for it allays Heat and Drought far beyond any Beer or Ale; and performs it in Natures own way.

Another very commendable way of making Water Gruel.

TAKE what quantity of Water you please, make it just Boyle up, then put in your Herbs, and let it stand till it begins to boyle again, then take it off and let it stand two or three minuits with the Herbs

Herbs in it, then take the Herbs out, and having some Oatmeal ready tempered with cold Water, put that into it, and so brew it too and fro out of one Pot into another, as you do Buttered-Ale, a dozen or twenty times without putting it any more on the Fire, but if you desire to eat Butter in it, then let the Butter and Salt be brewed too and fro in the Gruel, and the Oatmeal will give forth its vertue and incorporate with the water so as to make it the sweetest, best colour, and wholsomest of all other *Gruels*; if you would have it plain without Herbs, brew only the boyling Water and Oatmeal together, and it is done, adding a little *Salt*, thus likewise you may make *Milk Pottage*, by putting your Milk and Water on your fire together, and when it boyles up, take it off, and brew that and your tempered Oatmeal as aforesaid; and the like of *Flowered-milk*.

Of the best and most Natural way
of making Water-Gruel compound-
ed of Various Ingrediences.

Take a Quart of good Water, into which put half a quarter of a Pound of *Currans* washed, Set it on the Fire till it be ready to boyl, then move it to a more moderate heat for three or four Minuets, then in another Vessel have a Quart of the like Water, made to a boyl-ing, then have your tempered Spoonful of *Oatmeal* ready, brew your *Oatmeal* and Water together, as you were taught before, very well, then take your infused *Currans* out of the hot Water and put them into your brewed *Gruel*, with some *Sugar*, *Butter* and *Salt*, throwing your Water the *Currans* was infused in away, then brew it again as you did before, the *Butter*, *Salt*, *Currans*, and *Crumbs of Bread* altogether very

well, and if you think convenient to add *Spice* to it, then put it into the water you make your Gruel off when you set it on the fire, for it is best to put both the *Currans* and *Spice* into the water when cold, the water does then draw out the virtue of them best, this way of making of it is far before any others that is in practice amongst the Houswives; the *Currans* will be soft, and eat much more pleasant then when boylled, this *Gruel* will have a curious white brisk, lively colour, Fragrant smell, and curious Cordial Taste, affords a better Nourishment and easier of Concoction then any made the common way, for this way is far more Natural, and does draw forth the fine spirituous friendly quality of the Ingrediences; and the brewing of it does keep and preserve the brisk, lively spirits of the *Butter* which gives a curious flaver to the whole, and makes all incorporate

porate as one Body, also the Infusing of the *Currans* in the water does wash away a foul gross quality, which cold water cannot do, which renders them more Homogenial, and easier of Digestion ; you are also to take notice by the way ; that your brewing or mixing of it off the fire, in the pleasant sweet Air, does not only give Life, and a curious Colour, but of better Taste and Smell, more agreeable to the Stomach, and easier of digestion ; not so apt to obstruct the Vessels of the Stomach, as that which is done otherwise ; for the boyling and stirring those fine thin *Grues* or *Pottages* on the fire, does give great advantage to the thick, gross, smoaky, poysinous Vapours, which the Coles or Wood, when stired, sends forth, which fulsome Vapours are by the Air drawn forth up the Chimney, which are so very pernicious, that if any Persons should hold

their Heads over them, it would stifle or destroy them in a little time, for the fire is not only the opener of all Bodies, but the separating power of Nature, and penetrates to the very Root of each thing, and manifests the vertues and vices of each thing; therefore for these, and many other reasons, too tedious for this place, the mixing or brewing these *Gruels* and *Pottages* off the fire, are highly commendable, and they do as far exceed the common Preparation as Light does Darkness, but Practice is the best *Master*, and Experience the best *Doctor*.

Of purging *Gruel*.

Take Water, what quantity you please, make it boyling hot, then put into it a good quantity of any of these Herbs following, or others that you shall best like, viz. *Scurvy-Grass* *Spinage* *Corn-Sallet*, *Parsley*,

Parfy, Smalage Elder-Buds. Take your Water off your Fire, cover it, and let them infuse one hour, then take your Liquor from your Herbs, and brew it with some tempered Oatmeal, you may drink it with Salt, or without, from a Quart to three Quarts in a Morning, and fast till Dinner, this is a brave *Cordial Gruel*, it will move gently to stool, more natural then most sorts of *Physick*; and wash and cleanse the Stomach from all superfluous matter, thins the Blood, and open all the Passages, by which the Humours will freely circulate, carrying away all Windy, Watery, or Flatulent Juces; this sort of *Gruel* is not only good in the *Spring*, but at all Seasons of the Year, when the Herbs can be procured; if the natural and proper use of Herbs were known and practised, there would be but little need of *Physick*, especially if Order and Temperance were observed.

oist about fiske set

How Herb-Gruels, for the Spring, ought to be made, and their Re- spective Vertues, and first of Elder-buds in Gruel.

TAKE Water what quantity you have occasion for, make it boyling hot, then have your Oatmeal ready tempered with cold Water, and your Elder-buds, and put both into your boyling Water, and keep it stirring, letting it be as it were on the boyl, but not boyl up, a little while, then take it off the fire, and let it stand two or three minuits more, then take the Herbs out, or strain it, and add only a little salt, and when cold drink a Pint, or a Quart, as your Stomach serves, a little use will make it familiar, this *Gruel* is a great cleanser and opener of all sorts of obstructions that offends the Breast and Passages, and moves gentlel to Stole; 'tis very good for Fat Pussy People, especially

especially, if they joyn Exercise therewith.

But probably some may object—
What good can there be in such poor Watery Slip-slop; give me Pottage made of Cocks-Combs, and Knuckles of Veal, and Necks of Mutton, and Shins of Beef, Boyled three or four hours, till it becomes thick as a Jelly; and then put in Plums, Sugar, Spice and twenty other good things, and this is like to be somewhat Nourishing and Comfortable indeed.

Well, let the Objector enjoy his fancy, and his Rich chargeable Slop, still I will not change my Plain Water Gruel with him; for I must tell him (were he capable of hearing Reason) all such mighty compounded Pottages, how much soever they may be cry'd up as Nutritive and Restorative, and indeed Destructive, for they obstruct Nature, stagnate the Blood, becloud the Spirits, and ruin the Appetite: Moreover the

much Boyling of *Pottages*, and especially *Gruels* made of *Flowre*, does in a manner destroy all the wholsome, cleansing, opening, cooling, exhilarating Vertues ; because it too violently opens the Body of the water, and sends the fine spirits flying to *Japan*, or else suffocates them, for this Reason, Water once boyled, and then put into a Vessel, and kept, will Stink, and never be sweet nor good for any use afterwards, whereas Water that has never been at the fire, being put into a like Vessel, will indeed stink, as well as the other, but then it will recover its self, and be sweet again afterwards, and as good as ever ; this shews, that in boyling, Water loses its fine Spirituous preservative quality, nor does the boyling less impair the lively vertues of the *Flowre* ; therefore we conclude it not fit nor convenient to boyl *Pottages* or *Gruels* after the common manner such being good neither for

Food

Food nor Physick; whereas one main end of *Gruels* is to fit and prepare Nature for Food, that is to wass, cleanse and free the Passages of gross obstructive matter.

Others may say, *How is it possiblē that this infusion, or small boyling, can draw forth, or endue the Gruel with the Vertues of such Herbs as shall be put into it*; for we (they will say) have been taught otherwise, viz. to boyl them an hour or two at least — Now this is as great an error as the former, for boyling of Herbs, especially in this particular case, does as it were totally extinguish and destroy those fine, pleasant, opening, Cordial Vertues, which all Men seek to obtain in all preparations either of *Food* or *Physick*; if your Reason be too weak to apprehend this, yet you cannot blind your Nature, viz. your Palate and Stomach, for will not all Pottages and Gruels, wherein various sorts of Herbs are long boyl-

ed, taste strong and fulsome, and do not they lie gross and heavy on the stomach? and do not you find that they are hard of Concoction? besides, you are to know that in all hot infusions, the hot or boyling Water does first seize, or draw forth the milde, sweet, cleansing, pleasant Vertues; and if such Liquors are drawn off from the ingredients, in a convenient time, they shall be endued with all the good pleasant Vertues of the Vegetation infused; but if they lie too long in the hot Liquor, then those good properties first extracted becomes suffocated; for the boyling Liquor continuing still its operation on the things Infused, after it has suckt out the sweet friendly Properties, does awaken the Harsh, Bitter, Stinking, Poysonous, Sharp, Astringent, Qualities, and draws forth that too, whereby the former becomes spoyled or turned into the foremention'd evil qualitie's; thus

thus *Brewers*, or any good *Houswives* will tell you, that the best vertues of the *Mault* is first drawn forth by the hot Liquor, and the oftner they put up, the meaner is their Wort, and if they let their first infusion stand too long before they draw it off, it will become of a strong, sharp, keen, sowre, quality, not fit to make either *Beer* or *Ale* of; for by long standing, the hot Liquor continuing its operation, does penetrate even to the Center, and stirs up the harsh, bitter, sowre, properties of the *Mault*, which evil Juces dees in a moments time swallow up, or turn all the sweet, pleasant, mild, friendly, Vertues into its own Nature, for which Evils there is no cure or bringing of it back again; but it will still continue its progres into the harsh, bitter Astringency, or its original Properties.

Note also, that the better, or more Skilful *Brewers* will not boyt their Liquor.

Liquor or Water at all (whatever Custom, and Vulgar noise may clamour to the contrary) but only heat it to a convenient degree, because they are taught by Doctor Experience, that boyling does not only fix or harden the Liquor, but causeth it to lose its opening soft quality, so that it will not so kindly draw forth the good vertues of the Maults; but if these Reasons, backt by Experience, which are truly Natural, will not satisfie you, you have Liberty to follow your old blind Guide *Ignorance* and *Tradition*.

There still remains an other Objection, viz. *What Vertue can there be in one simple herb alone*, we are advised by the Learned, that for Spinage Gruel or Pottages we must put into the same Mess Elder-buds, Nettle-tops, Clivers, Brook-lime Water-cresses, and as many more as we can think off that it may cleanse us bravely—— But let me tell you (and

(and I will tell you nothing but naked natural Truths) that wherever such a multiplicity of Ingredients are jumbled together, you may be sure there are as many various Natures and Qualities, and 'tis more then probable that some of them at least are contrary to each other, so that their distinct Vertues are thereby confounded, and you have neither the true Vertue of one nor the other, but a meer Gallimaufry, which will be irksome for nature to receive, and burdensome unto the Stomach to digest, being both of an ill Taste and Savour ; therefore the surest, and most natural way is to take such a simple Herb as you conceive most proper for that infirmity you are subject unto ; and such simple Gruels will prove more pleasant to the pallate ; *Secondly*, more agreeable to the Stomach ; *Thirdly*, they do to a better degree, Answer the end for which they are taken.

Of

Of Gruel, with that gallant
Herb, Balm.

The making of this *Gruel*, as to the manner of preparation is exactly the same, with what we taught you of *Elder-buds*, and so it is of all the other Herbs herein after mentioned, or any other that you please to make use of; and therefore we refer you back thereunto, being as unwilling to write unnecessary repetitions as you can be to Read them. The Vertues of *Balm-Gruel*, are that it cleanses bravely, and is very profitable for all People both Young and Old; but especially for those that have but weak heats and tender Spirits, or are subject to Wind and Vapours, as also for Fat, Gross, Dropſical People, it mightily removes Obſtructions that lies in the Passages, and cheers the Natural Spirits, making them fine, which all such

such People want ; I recommend it therefore to be drank every Morning during the *Spring*, viz. in *March, April and May.*

The Vertues of Scurvy Grass Gruel.

This being made as before directed, I may safely Affirm is more effectual against all the Distempers which this universal Herb is appropriated unto, than either the Spirits of it, which are somuch cry'd up for their manifold vertues, or the Gross Juices of it, which some force forth of the Herb, and put into Ale, which way is not at all to be approved of, because the terrene, Grots, fullsome, quality comes out with the more fine, it will gallantly correct and refines the Blood, beges Appetit, purge by *Urin*, and sometimes by *Stool*, being a great Evacuator of those gross, heavy, dull Humours which

which indispose both Body and Mind.

Gruel made of Alehoof or Ground Ivy.

This is a great Cleanser of the Stomach and Bowels, wholsom for all Ages, and for those that are Healthy, as well as those that are Infirm.

Smallage Gruel.

Purifies the Blood, and powerfully opens Obstructions, begets Appetite, and is profitable against Shortness of Breath.

Sage Gruel.

Is a Noble useful preparation and good against the infirmity which the Antients have appropriated that Herb unto.

So

So is Gruel made of *Penny-Royal* or *Spinage*, respectively each in its kind; & after the same manner you may use what other Herbs you have occasion for; this being one of the best and most natural ways to draw forth the fine spirituous vertues of any Herbs. — Only remember to make your Gruel of any sort thin, and let your fire be clear and brisk, else you will fail of your ends.

There are many other Pottages proper to be Eaten in the Spring, as *Milk-Pottage*, *Milk and Floure*, *Milk and Rice*, and the like; but remember that Milk-Pottage ought to be made after the same manner with small ground Oatmeal, *viz.* put in your Water and Milk together, make it almost boyling hot, on a clear brisk fire, then temper your Oatmeal with a little cold Milk or Water, and add that, and stir it about, and let it stand till it begins

begins to boyle up, but then stir or lade it to keep it from boyling half a quarter of an hour, and then take it of the fire, and when it is cool eat it with Bread or without as you like best; the like is to be observed in making *flowred milk*.

There are many other brave wholesome foods (far better then either *Flesh* or *Fish*) to be eat in the Spring, as *Sallads*, both Boyled and Raw; this being the principal time of the Year for the eating of *Herbs*, viz. in the Month of *March* *April* and *May*, for by the Approach of the Sun, and the sweet Influences he now scatters through our Hemisphere, all the vegitations are endued with lively and powerful vertues, more then at any other time of the Year, and it would be the happiness of English people, if they did eat more of them, and less *Flesh* and *Fish*, nor is it to be doubted, but the first Institutors of *Lent* might probably

bly (amongst other things) have
this in their eye, to appoint a time of
Abstinence and Temperance from
gross succulent Foods in the Spring,
to remove and Remedy the mis-
chiefs that might arise to their
Heaths from the too large Feeding
on such Viscuals all the fore-going
Winter, during which time what
through their gross Foods, strong
Drinks, and the uncertain Weather,
viz. sometimes close, rainy, and
cold, and then presently warm
again, together with their broyling
themselves by Cole or Turf-fires,
whence arises thick sulphurous Airs,
and smoky Vapours, their lying over-
long in Bed, & neglecting due & pro-
per exercises, they cannot but have
Treasured up a vast fund for future
Diseases and Calamities, no way to
be so happily prevented, as by a
strait and spare Diet, in the beginning
of the returning Year, for in these
Three Months the Sun (which is the

E Founrain

Fountain of Central heat in all things), has a powerful Influence, and gives a lively motion to all being capable thereof, so that if we will but put to our helping Hand, and observe the good Rules of Temperance, Cleanliness and Order in Meats, Drinks and Exercises, many great Evils and Diseases may by the blessing of the Lord be avoided.

The Foods most proper for this season are the Gruels and spoon-meats before mentioned, with Bread Butter and Cheese, but the two last ought to be eaten sparingly, because they are Fat Strong Bodies, too great quantities thereof may do injury to many Constitutions.

I have as little occasion as inclination to advise *English People* to the eating of *Flesh* and *Fish*, for that they are already too apt to indulge themselves therein, but this I must say, that this is the best Season

Season, because the Food of most sorts of Cattel, that are now killed by the *Butchers*, having been for some time past either *Hay* or *Corn*, which does generate better Blood in the Creatures, and firmer Flesh, besides the Season is brisk and cool which drives the natural heat more central, and gives great strength to the digestive faculty, whereby their Foods is better separated and the Creatures becomes stronger, of good Heart, and full of brisk airy Spirits ; add to this that they are not so subject to be surfeited by over driving, which renders their Flesh better in all respects, and more healthful.

An other way of making water Gruel, without being put on the Fire, which is a Summer Gruel.

Take one spoonful of good Oatmeal, temper it with a little Water,

then take a quart more of Water, put the Oatmeal into the other quart, and brew it very well together in two Pots, that are fit for that purpose, and then it is done; the Oatmeal will mixt or incorporate with the Water; of this sort you may drink a pint or a quart at a time, it is very good at all times of the Year, but more especially in Summer and hot weather; it is so friendly and Homogenial, that it allays Thurst the best of any others, by refreshing the Spirits bedewing the Body with a most pleafant and more natural moyiture then either Beer or Ale, or any fermented drinks, the common use thereof in hot Seasons does strengthen the Body, and all the Members thereof, begets a natural Cheerfulness, extinguisheth all kinds of inward flushings and vapours that comes for want of a strong natural Heat, and large passages; it opens and frees the Stomach from gross matter that obstruct the digestive.

digestive Faculty, purges by Urine, as all sorts of *Gruel* do, if made as we have Taught; the frequent eating of this, and other sorts before-mentioned do mighty assist Nature in all her opperations; in particular, it is profitable against griping pains of the Bowels helps Concoction, disburthening the Stomoch of superfluous Juces, and cleanseth the vessels which are generally stopt and furred by Intemperance, either in Meats or Drinks; for all *Gruels* and *Pottages* do naturally prevent fumes and vapours; by carrying the offending windy matter into the Bowels, causing it to pass away with ease its proper way, neither shall those whether Young or Old, that often eat this *Gruel*, be subject to shortness of Breath, or other ill habits of the Stomach and Breast, and if Children do eat frequently of it in quantities, it will prevent those evil sharp windy Juces that falls into their Joynits, which

which do cause the Disease called
the Rickets; it hath also a powerful
operation against the *Scurvy* and
Dropsey, by opening the obstruc-
tions of the Liver and Spleen, begets
appetite; it cheers and comforts the
Spirits, it is in every respect friendly
to Nature, and assists her in all her
Opperations; for as most distempers
are contracted by excess and Inor-
dinate living; so on the other side,
nothing hath so much power, not
only to prevent Diseases, but also to
throw them off when they have in-
vaded Nature, neither can the best of
Medicines prove Effectual, when
disorders, and the same intemperance,
in Meats, Drinks, Beds and Exer-
cises are continued, that was the ori-
ginal of the Diseases; it is also very
profitable to Woman in *Child-Bed*;
the frequent use thereof would pre-
vent those feavorish indispositions,
vapours, windy fuming Humors,
that most are subject to in that con-
ditions,

ditions, which is for the most part occasioned by their ill conduct, and by their hot thick compounded Spoon-Meats ; but I do not call them Spoon-Meats ; it being a contrary heat both to the natural heat of the food, and Stomach too ; but from the innate heat the ingredients of those Spoon-meats are endued with ; also those *Gruels* are very profitable for all Children, especially those that suck ; for many Womens Milk is defective, besides Milk naturally furs the passages and stomach, and often heats the Blood, whence Feavers and indispositions proceeds, which generally is attributed to the *breeding of Teek*, but many are mistaken ; now this *Gruel* does cool and cleanse all the passages, and refresh the Spirit, and thin the Blood.

Of

Of most Airs.

When the Fountains of water
in the upper Chambers of
Nature are stirred or awakened by
the motions of the Elements and
Celestial Configurations, all things
presently become *dewy*, or fill'd with
humidity, for heat and moisture na-
turally opens all Bodies, exerting
their inward qualities, and makes
them desulvive, whether they be Good
or Evil, and renders them capable
to mixt or incorporate with the Air,
for so great is the power and efficacy
of this Element of Water, that all
or most productions are attributed
thereunto, as *that* whereby they are
Generated, Nourished and increas-
ed, so that it seems a prime natural
cause of all things that grow in the
Earth, and when it obtains the Go-
vernment, or Dominion over the other
Elements, it opens the Gates of na-
ture,

ture, & then all properties do breathe or send forth their innate qualities, intermingling with the Air of that place; which if it happens to be low, morish fenny Ground, near Lakes, Ponds, Jakes, Close Townes, or great Citties, as London, where various sorts of Filth and Uncleanliness are heaped up, then the Air is fill'd with foul fulsome vapours of pernicious qualities; but on the other side, when the Air is humid, if the Ground be dry, or amongt Gardens, Corn Fields, open Heaths, Running Rivers, or where Springs trickle down from the Breasts of a rising Plain or Hills, where Hedges and Trees do not stand too thick, all such places do naturally exhale pleasant, and fragrant Smells which Impregnating the Air, renders it both delightful and wholesome.

Hence it appears that Water is the great Menstrum of the World, the opener of all bodies, and the awakener

awakener of Qualities, making all things penetrable, whence Motion & vegetation doth arise; so that when Water and Air are incorporated, the latter is rarified, and it becomes more penetrating, moistening, digesting and cooling; for when the sweet dews of Heaven are withheld, all things are lockt up in the hot, harsh, astringent Chamber, which threatens all things with death, the Air becoming Sultry and Sulpherous, which consumes the radical moisture in all Creatures, and so renders them not only more unfit for Labour or Exercise, but also more subject to Diseases, then in moist Seasots, making them droughty hot and feverish by stopping up the pores, which frets all the inwards parts both of Men and Beasts, and parches up the Earth; but where Water and Air do kindly embrace or imbibe each other, that place or Climate gains a brisk, spiritous refreshing proper-

ty, that it sucks in on all parts of the Body; for the pure natural and Animal Spirits in man are not altogether a serrene thing, or Body nourished only by gross Element received through the Organs, by the Coction of Meats and Drinks only, but draw in a more refined nourishment, like sponges at every pore of the Body, from the thin vapours that encompass, and penetrate it on all sides; for the Air being plentifully, endued with a salnitral vertue, does furnish and refresh Nature with a curious, brisk Airy Spirits; and for that reason Rain Water being Impregnated with a greater quantity of that Good vertue, does naturally advance Vegetations beyond all other sorts enriching the Earth, and making it hollow or Plump-like, a ferment or leaven, whereas other Waters; bind and close up the Pores thereof, but still the moist Air of Woods are not commendable

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as to health, because such places do naturally attract Humidity and retain it; so as it became thick, hot and sulphurous, because the Sun, Wind &c. has not free passage to refine it; but all Airs by, or near Springs or running-Water are more commendable in the Summer than in the Winter, and wonderfully refreshes the natural Spirits; and therefore Employments or Exercises near unto, or on the Waters are both pleasant and healthful, so that its a very vain Apprehension in many People so much to fear the dwelling near Rivers, tho possibly the same may not agree with all Constitutions.

And as moist Airs are most wholesome and healthful in hot Seasons of the Year: The like is to be understood of our Homogenial Water-Gruel, and other Pottages, tho the contrary is practised by moist Gruels and Pottages, being mostly eaten in Winter; but they are far more agreeable

greeable in Summer or hot Seasons, for our Winters are for the most part cold and moist, which does naturally drive the heat more central, which does strengthen the Stomach, and digestive faculty, that Nature can the better dispose and digest, stronger, fatter, harder, drier Foods and Drinks, than in Summer or hot Weather; besides, Airs then are cold, humid and dewy, which do powerfully penetrate the Body, and the thin spiritous parts thereof are drawn or sucked in on all sides as by *Sponges* which do not only quicken, and make the natural Spirits brisk and lively, but it helps to dissolve and digest the Meats and Drinks, and makes that Food easily digested that would prove burdensome in Summer; besides tho spoon-meats, viz. *Gruels & Pottages*, are not hot in their natures and innate qualities: Their heats are accidental, viz. received from the fire, the

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continuation thereof, is no longer then they become cold; for no Foods nor Drinks can be counted hot, but what have an innate natural heat, the heat received from the fire in preparations is Accidental, and forc'd, and not natural, it being contrary both to the natural heat of the Food and Stomach too, and tho these Pottages and Gruels are good in all seasons, yet they are most beneficial to Health and Pleasure in Summer, for in hot weather most People are apt to Sweat, also the Sun which is the Central heat, does then by its Influences powerfully attracts and draws forth the natural heat, opening the pores, by which the Spirits are on all occasions or exercises apt to evaporate, from whence proceeds hot, droughty, fainty, Indispositions, Small and imperfect Appetites, and weak Digestions, which evils are very much increased by unproper Meats and Drinks, viz. Salt Flesh, or

or Fish, much Cheese and too strong Drinks ; and also by all other Foods that are Fat Succulent or hard of concoction, or that which lies long in the Stomach before they digest, therefore our sweet, moistening, mild, clean, easie simple *Gruels* and *Pottages*, if frequently eaten, will prevent many inconveniences, and supply nature with its dewy moistening vertues, which will not only dilate the vessels of the Stomach, but they will beget Appetite, and mightily help concoction, moderately cool the Body and gently move to Stool, open all sorts of Obstructions that lie in the passages, and prevent the Generation of Wind in the Stomach ; besides those that daily accustom themselves to the eating of those *Gruels* and *Pottages*, will rarely be afflicted either with the Griping Pains of the Bowels, or *Wind-Collick*, for those simple Spoon-Meats do not generate any Crudities, nor savor short saltis

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matter, as grosser Foods do, especially compounded foods and strong stale sharp, drinks ; but they sweeten the Blood thin the Humours of the Body by which means the Blood and the natural Spirits circulates freely, whence proceeds a lively ; brisk, pleasant, Harmonious Temperament of Body and Mind, a little Physick will serve your turn, and as few Guineys, for Mr Doctor ; for the true happiness of Mankind consist chiefly in this, that he keeps his Body and Mind as near the Temperature as is possible, which cannot be done, except he make a due choise in the qualities and quantities of his Meats, Drinks, Imployments, Airs, and Communications ; and apply himself to those that are the most simple and Innocent, viz. that stands nearest equality, because each things do imposis its own property both on the Body and Mind ; and the Blood and natural Spirits, inclinations and dif.

dispositions are not only supported by these things we Eat and Drink, but also continually made as it were new. And if such Meats and Drinks be too highly graduated in any particular property as in Sweetness, Bitterness Sourness or Astringency, then they do awaken, stir up, and strengthen their like quality by Simule, but if the foods be *Flesh* or *Fish*, then remember that all Beasts are not only endued with sensces equal with Man, but also with all kinds of Passions as Love, Hate, Wrath, and the like, which their Flesh and Blood is not freed from, for in the Blood consists the high Life of every Creature, therefore the Illuminated Prophet Moses Commanded *that it should not be eaten*, because the more noble human Nature should not pertake, nor be infected with the Beastiality, for Killing and Eating the Flesh and Blood of Beasts, cannot be accounted human, for men have no

Example in all the Creation, but only the cruel, fierce, Savage Beast of the Desart, in which Creatures fierceness and wrath have the Ascendent.

Of the Seasons of the Year, in which all sorts of Flesh are most Unclean, and aptest to contract and breed Diseases, as also the danger of Eating much Green-Fruits.

The season which most People are most apt to contract Diseases, by the frequent Eating of *Flesh*, is from the middle of *Jane* to the last of *October*, for *1st* this season is hot, which openeth the Pores causeth Sweating, and as it were a continual Evaporation of the Spirits, which causeth Fainty Indispositions to possess the whole Body, for all heat that exceeds the medium, whether it proceeds from Meats, Drinks or Exercises, doth gradually waste and consume the Spirits and natural heat, which does dull the

the edge of the attractive, digestive and retentive faculties of the Stomach, for this reason all superfluity and intemperances, are ten-fold more dangerous, and Men are apter to contract Distempers in the one then in the other, as experience manifests; we see that the Natives in all hot Climates are naturally more temperate in Meats, Drinks and Exercises, than they are in cold, which is one cause why English People, and others, that Travel into the East and West Indies are so Unhealthy.

2dly. In this Season most People eat great store of Green Foods, as Beans, Peases, Cabbages, Colliflowers, and the like, all which things do contain great store of gross phlegmy matter, especially in cold Countries, where the Sun (which is the central heat in all things) has not the power to prepare such Foods as in hot.

3dly. It is likewise to be observed

that a great part of that *Green Food* before mentioned, does often lie a considerable time before they are eaten, especially in great Cities and Townes, by which means they lose their pure brisk lively Taste, & Smell, which renders them nothing so quick of Concoction; as those that are boyled fresh, for they presently lose their fresh lively Spirits and Tinctures whence do proceed the pleasant taste with the most fragrant Smell and natural Colour.

as bly, All this time of the Year, the Air (which is the Life of the Spirit in all Cities and great Towns) is thick and sulphurous, full of gro's Humidity, which has its source from many uncleannesses, such places do plentifully afford, more especially in this season, which is Inimicable to the pure spirituous vertues of all such Foods, for all green food is naturally subject to Putrifaction by reason of their Phlegmatick Body; this makes them

them more unhealthy and dangerous then otherwise they would be if fresh and lively.

5thly. In this season the Sun also declines in strength and vigour which being the central Power and Life of all things, they do proportionably decline as appeares in Herbage (also the Earth, which is the Mother of all things, in this Season) is weak and impotent because she hath already put forth her strength and manifested her lively vertues in the first spring or rising of the Sun ; therefore in the first Spring and rising of the Sun every thing rejoiceth, and becomes very flagrant, by vertue of the sweet influences of their celestial Body , and the power of the Earth.

6thly. In this Season, viz. from June to the last of October, most sorts of Cattel breed many Diseases, first from the heat and gross humid Air which in this Season is more thick & sulphurous, the pleasant Influences

and Spirits of the Air are dull and thick, which causes a fainty Indisposition to posseſs the Bodies and Spirits of most Creatures ; Men themselves can witness the Truth of this; like-
wife the foods of most Creatures is Grass, which is of a phlegmatick Nature, & generates not only an un-
firm Nourishment, but fills the Body full of evil Juces, for this cause it will not take Salt as at other times of
the Year.

In this Season the weather being hot the Spirits of most Creatures are quickly evaporated by driving, and other accidents, which most Beasts are ſubjeſt to, especially ſuch as come from remote Parts to great Cities; besides it is the time of their uncleanness, therefore it was not without great reaſon and Wiſdom, that the Antients commanded, that Fleſh ſhould be eaten sparingly, and that there ſhould be a particular care taken about the good ſtate of the Bodies of ſuch

such Cattel, viz. that they were Sound Healthy, free from Uncleannesses and Surfeits, for whatsoever inconveniences attend the Creature before killed, the Flesh does still retain ; and therefore the Eaters thereof cannot but partake of the evils; for the causes before mentioned, *Flesh* in these Months ought to be eaten sparingly, if any at all, there being many other sorts of Food that do far exceed *Flesh* and *Fish*, more especially in this Season, as *Bread*, *Butter*, *Cheese*, *Gruels*, *Pottages* of various sorts, *Eggs*, *Herbs*, and many others that are after a little use more pleasant, healthier, & generate firmer Nourishment, and greater Strength, if Sobriety and Temperance were observed ; and other Circumstances belonging to Health, a little *Flesh* would serve ; in this Age a man may speak and write of Temperance, and an orderly choise of Food, which can never be understood nor believed with-

out practising, which makes all nations essential, few do or can imagine, how little and mean things will every way fully contribute to all Natures wants and necessities.

There are two or three other things, which (having the opportunity, tho they may seem not so pertinent to the present Subject) I would advertise my Country Men of.

1. That Diseases are transferred from one to another several ways, but especially, by lying in Beds with, or after Diseased People; which all Persons ought to take notice of, there being scarce any fort of Learning more necessary, and yet none more neglected; for these secret conveyances of Vertue and Venome, or the transferring of Distempers from one to another is done after an hidden inpreceptible manner, by way of Spirits, Gleams, Rays and Glances, the natural Spirits being so subtle.

tle and penetrating as they powerfully search into all things, so that a Man cannot touch any thing tho it seem never so impassible or hard, as *Iron, Stone, or the like,* but those nimble Scouts, do not only penetrate it, but are more or less retained in it; if this were not so, the Dog could not find the *Individual Stone* his Master throws amongst a Thousand others; nor could he follow him unseen by his Foot-steps; nor could the deep mouth'd *Hounds* trace the light heel'd *Hare* in all her doubles and winding, and tho she runs so fast and swift, as she scarce seems to touch the surface of the Earth, or bend the topes of the Grass, over which she mounts; yet she leaves such real Effluviums and impressions, enough to betray her to those pursuing Enemies. Indeed nothing can hold or withstand the natural Spirits, they are so thin, quick and piercing, no *Iron Stone* or *Wood* can resist them, and if

if they will incorporate with those hard substances as is most manifest, how much more must they be imbib'd by soft Beds, where People lye long, Warm and Sweating, and where the Air cannot come with its refreshing Influences, to cleanse & purifie those grosser Excrements, the Vehicles (or Lodging) of malignant Spirits, that are continually breathed forth by infirm Persons, and of all others *Feather-Beds* are more dispossest to entertain and welcomc such unclean fulsome Vapours ; therefore it concerns all People, especially such as are Young, to be careful who they dye with, or after, all Diseases being catching at one time or other ; moreover hot, soft *Feather-Beds* are for the most part in themselves Unwholsome, because they keep the Body too hot, and infeeble the Loyns ; whereas hard clean Beds, *viz.* *Quilts*, or *Straw*, or *Flock-Beds* (but especially *Straw*) are much more commendable as to Health.

2. The principal Cause that so many *Children*, especially *Tonyng Virgins* in *London*, and other parts of this Nation, are deformed by crooked and disorderly growing, is, 1st, By reason of their hard Swathing in their Infancy, for who ever saw a *Black* (who use no such binding) Crooked. 2^{dly}, This is increased when they grow up by the tyranny of foolish pernicious Fashions, over strait Lacings, hard Bodies and stiff Stays (invented only for Mischief, and the consumption of *Whale-Bone*) all which their weak Bones and tender Nerves cannot endure without great prejudice; besides it straitens the Breast and the Vessels of the Stomach, and lays Foundations for *Asthmas*, *Phtysicks*, *shortness of Breath*, *Green sickness*, and forty other Maladies. 3^{dly}, When they come to be about six or seven Years old, they are generally put to *sowing* or *working* of *Samplers*, as they call it, where most

most of them are kept by an Ignorant Impertinent Mistriss, as hard to it, as if they were to get their Bread before they eat it, five, six, seven or eight hours in a Day, are they there keep sitting in a mopiish still Posture, with their Heads downwards, leaning on their Breasts, and all their Limbs crumpled up almost like a *Hedge-Hoggs*. This makes many of them dull, Sleepy and Heavy all their Life after, by that base, early contracted Habit; others to ease themselves lolling or leaning on one side, hold their Necks awry, get a trick of lifting up one Shoulder half a Story higher than the other, and a Thousand other ridiculous Postures, which by time becomes natural, and then the *Swing* is thought of, and the *Steel Bodices* sent for, which certainly concludes the Work, & renders their Crookedness yet worse, and indeed altogether incurable; whereas, had these

these Children been Educated with change of Employments or Learning, viz. one hour, or an hour and an half to *Sew*, the next to *Read*, or *Write*, or learn *Languages*; after that to play on the *Musick*, *Sing* or *Paint*, to go in a hand som Posture, their Schooling would not only be much more pleasant and delightsome to them, but they would be more Airy, Brisk and Healthy, and learn more in one hour, than they do in several Days by being kept thus dully to one thing so long day after day, as it were stupifying there Sences, procuring many other Diseases, besides *Crookedness* which is always accompanied with many other inconveniences, which all careful prudent Mothers ought to consider, and study to prevent.

3. The best Exercises that I have observed against *Consumptions*, *shortness of Breath*, and all kind of Obstructions of the *Stomach* and *Breast* are those that most Employ the *Armes*

Arms, and open the Chest; therefore for Women to rub Tables for one hour every Morning till they sweat would not be amiss; for Men any sort of Labour on the Water, butes specially Rowing in Boats with Water men, does effectually open and remove all Impediments & Diseases of the Breast and Stomach, at once it strengthens the Muscles, and opens the Passages, or if any find themselves inclinable to it, the Exercise of Shooting at Butts, in a long Bow is very commendable, such Exercises have cured many Consumptive Asthmatical People, when they have been given over by the Doctors, for as the walking in proper Airs gets a good Appetite so the drawing the Bow dilates the Breast and removes Obstructions.

But I have already exceeded the limits I proposed to my self in this Paper: These that shall observe the Rules herein laid down of Temperance

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rance, choice of Diet & due preparation, will, I am more then confident, find great benefit thereby ; therefore I shall not Trouble my self to make any Apology to any, who having their Eyes blinded by the Dust of Custom, and Tradition, may be apt to condemn or slight these Advices as useles *Chymeras* ; sure I am what I have deliver'd is agreeable to undisguised Nature, and whosoever shall Act accordingly will find the benefit, but without practice all precepts are vain, or at least fruitless ; unless it be to remain as Monuments to reproach those conceited Fools that despise and neglect them. What I have here candidly, and in a simple plain familiar manner delivered, I leave to Gods Blessing and the practice of all prudent Lovers of their Health, and humble Followers of Nature in her easie and Innocent Methods.

F I N I S



John B.
Baptist

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James
Wells

This is madam's
Book

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